

# DISCONTENT

"MOTHER OF PROGRESS"

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WHOLE NO. 116.

## A LITTLE TALK.

VIII.

J.—What do you mean when you say "the woods are full of Anarchists?" I don't know of any Anarchists about here but yourself—men who proclaim the doctrines of Anarchy.

B.—I mean to say, relatively. Although I may be the only person here willing to be styled an Anarchist, I am not the only one who is teaching the principles of Anarchy; there are others who come so very near being Anarchists that their teaching is, many times, in harmony with mine and is very materially advancing the cause; besides the general inclination of the oppressed classes, and very many of the "high-toned" middle class, is in our direction. Now, when I made the expression you refer to, I was speaking of the advance that had been made since the Haymarket tragedy; since the police of Chicago charged down upon two inoffensive speakers (for the time was late, the meeting had mostly dispersed and the speakers all but two had gone,) and somebody threw a bomb; God knows who—to use a common expression—the people do not, even to this day, nor what prompted him; whether it was a man, or a woman, or a crazy lunatic. At that time it was as much as a man's life was worth to belong to a labor organization, or to be in sympathy with them. The day before this riot of the police on Haymarket Square—there being a strike at the McCormick agricultural works—they (the police) had fired upon a crowd of strikers, and their sympathizers, killing and wounding men, women and children. It might have been one of the strikers, freighted by the arbitrary power of government (for the policeman's club and the policeman's bullet, as well as the bullets of the militia, is government), who threw the bomb. However that may be, the people were not informed by the public press of the atrocious acts of government; and as they had at that time no other means of information concerning this case, and as they had not yet learned that "the best government in the world" could do wrong, the sentiments of the people were on the side of government as against the Anarchists. Nothing very much was said for the Anarchists, except what their counsel said, and the papers did not give that, in fact. The dearth of news concerning the facts of the case left the people in a state of mind wholly unfitted to listen to, much less to calmly consider argument in explanation. But after a time "A Concise History of the Great Trial of the Chicago Anarchists in 1886," by Dyer D. Lum, gave the public an opportunity to learn the facts of the case. In the preface he tells us, "The testimony is taken from the official record prepared by counsel for the Supreme court, not from newspaper reports." This history revealed to the public the startling fact that, in the nineteenth century of our civilization,

government had been guilty of crime equal to the barbarous acts of governments in the middle ages. The manner of selecting the jury was outrageous; so flagrant a case of a packed jury never before came to public notice. The rulings of Judge Gary were so alarming that directly after the execution of the Anarchists the bar, perceiving that the law as administered in their case was the overthrow of trial by jury in Illinois, awoke with alarm, and some of the judges demanded, in a public manifesto, its restoration—among them John P. Altgeld, who was afterward chosen by the people as governor of the state. I learned this from an article by M. M. Trumbull, in the Arena of October, 1893. Since public passion has subsided many eminent persons have spoken in reproof of the court in this case, and Anarchy has taken a great stride. People are beginning to see the danger threatened to life, liberty, and the pursuit of happiness by government in the exercise of its arbitrary power; they are beginning to demand the right of free speech, the right to agitate the cause of freedom and reform, and almost everybody among the subjects of the system of capitalism have some advanced ideas. The Chicago Anarchists were martyrs to the cause; the exhibition of the tyrannical power of government in their case has called the attention of people to the fact of the need of a reform movement; and they are not so averse to the arguments of Anarchists. This is what I mean when I say "the woods are full of them."

J.—You have mentioned things in connection with this case I never knew before.

B.—That is why I have recited these facts to you; there are many like you in need of some simple exhibition of the monstrous acts of government to wean them from the worship of the golden calf; to cause them to demolish their idols and begin to study life in obedience to natural requirements.

J.—Yes! but men like me—men like you and I "don't cut much ice."

B.—Nevertheless, whatever we can say causes agitation among our fellows, and that serves to call the attention of learned men to the subject. When this is done and they feel called upon to speak in defense of those who are subjected to hardship and abuse by government, these learned men are able to search deep for logical facts, and they do frequently reach "rock bottom." As for instance, Captain Black, one of the counsel for the defense, said, in summing up this case—his argument to the jury (I am able to give his exact words): "I beg you to remember, in the consideration of this case, that dynamite is not the invention of Socialists; it is not their discovery. Science has turned it loose upon the world—an agency of destruction, whether for defense or offense, whether for attack or to build bulwarks around the beleaguered city. It has en-

tered into modern warfare. We know from what has already transpired in this case that dynamite is being experimented with as a weapon of warfare by the great nations of the world," etc. Now, there was no evidence to show that the Chicago Anarchists threw, or were in any way connected with the throwing of this bomb; but suppose there had been, they were not responsible for the discovery of dynamite; nor were they the first to manufacture and use bombs as a means of killing their fellow man. I recollect our law-and-order citizens, soldiers and state officials in the large cities of the state of New York armed themselves with hand bombs for the purpose of killing men, if need be, to quell the disturbance caused by the draft rioters in the time of our civil war. Recollect that this action of the state was for the purpose of compelling these rioters to go hunting and killing their fellowmen; to go forth fighting the battles of government. Suppose the Chicago Anarchists to have thrown that bomb, government had set the example! Is it any more righteous to throw bombs in behalf of the interests of government than to throw bombs in one's own interest? Whence comes the sacred right of one person, or set of persons, to throw bombs to the exclusion of others? Who possesses the right to kill his fellow? If no man does, where does government get the right? and that opens the way for a whole lot of questions.

Rutland, Vt.

A. A. ORCUTT.

## THE ANARCHIST IS A REASONER.

"What Causes Anarchism and What Will Cure It" was the title of the symposium in the Boston Sunday Globe for August 5 and our friend and comrade, Wm. A. Smith, was again requested by the managers of this sheet to contribute to it. I say "again" because this is not the first time he has, as an Anarchist, been requested to present his views on social problems to the patrons of the Globe. Comrade Smith is in very poor health. Below is the article in question.

Provincetown, Mass.

J. T. SMALL.

From the time man rose above the animal state, and began to reason and reflect, he has ever dreamed of equality and that happy time when he would live in peace with his fellows; when war and strife would be no more. And as man began to look about him for some practical method to bring about that happy state, just as the children of the cavedwellers and moundbuilders began to look for plumbines and spiritlevels, he commenced to realize that he had a stupendous task ahead of him.

He realized that there never was, is not now, and never would be equality in capacities, intellect, skill, strength, etc. He became dismayed and gave up the problem as unsolvable until the early part of the present century, when there appeared two men—Josiah Warren, an American, and P. J. Proudhon, a French-

man, who, no doubt, remembering Goethe's famous aphorism, "It nettles men to find the truth so simple," declared, paradoxical as it may seem, "inequality of powers is the sine qua non of equality of fortunes!"

And, briefly, this is the way they argued: Suppose men should conclude to use no force in human society except in self defense to protect person and products, and should conclude never to use force aggressively to rule or regulate the affairs of other men, compulsory taxation would then be unnecessary. Occupancy and use being the basis of land tenure, there would be no rent; free competition in banking would mean death to usury. Now, each man having an equal opportunity with all others to go into any trade, profession or function he desired, he would with characteristic hoggishness seek out that business in which he could make the most money. This would mean a constant tendency to level fortunes—to "bull" the menial labor market and "bear" the skilled labor market till they found a common level; a mere exchange of equivalents. Strange to say that the ditchdigger should receive the same pay as a railway superintendent; and yet, say the Anarchists, why should he not? Is not the labor of a shoemaker equivalent in value to that of a hatter? And would not genius compete with genius; skilled artisans with each other, as sharply as menials compete? And would not men constantly draw away from the unpleasant functions in society and seek to become geniuses and skilled artisans?

Such are the arguments of the Anarchists, and it is for the reader to judge whether the Anarchist is a reasoner or a mere visionary, and whether his dream of equal fortunes "shall ever come true."

But, perhaps, you have another kind of "Anarchism" in mind when you ask its "cause." If you mean to ask "what causes the Brees to murder kings and what will cure that morbid desire," I will answer by asking a few questions myself: Would you blame a child for following the bad example of its father? If it is right for governments to kill their enemies, why not the individual? Does an act that is wrong in an individual become right when performed by a large number of individuals? If it is right for our government to slaughter a lot of poor, helpless brown men in the Philippines, is it not right for Bresci to select a shining mark? If it is wise to make heroes of generals and admirals because they kill men at wholesale, why is it not equally heroic for Bresci to kill by retail? If society is to be at perpetual war, why should not Bresci take a hand, if he wishes to take the consequences?

Let us cure this morbid desire to kill by discouraging the use of aggressive force in society, whether by individuals or aggregations of individuals; let us teach the doctrine that men have a right to use force defensively, but that the use of aggressive force, either by individuals or by governments, is a crime, and the Bresci type of "Anarchy" will disappear.



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## DEFENDS THE ANARCHISTS.

To the Editor of the News; It was not my intention to trouble you with correspondence during the summer, but your editorial entitled "Down With Anarchy," is so intemperate, cruel and unfair that I feel it my duty to reply to it. Probably few men in the vicinity would be willing to defend the cause of Anarchy, for the reason that they have been frightened away from impartial investigation by such articles as the one in your paper. Fear and prejudice, the fruits of ignorance, have prevented many men from seeing the other side of a question. A knowledge of the truth and a disposition to be fair are prizes of greater value in my estimation than the applause of unthinking multitudes.

When you speak of the rabid and dangerous beliefs of Anarchists you show your lack of knowledge of the fundamental principles of Anarchism. If you call Anarchists mad who, crushed to the very dust by oppression, destroy a tyrant with a bullet, what name will you apply to archists who invade foreign countries for the purpose of plunder, and slay thousands upon thousands of peaceful individuals, and take those who escape to conditions worse than negro slavery, to pay the expense of the slaughter? Anarchy dangerous? Why, Anarchy is the golden rule in practice. What does Anarchy mean? Let me quote Victor E. Southworth: "Anarchy is a form of human society. There are, broadly speaking, only two forms of human society. One is founded on force, the other is founded on freedom. When human beings live together under some kind of king or ruler, or body of rulers who have the right to use force in controlling the people, that kind of human association is 'the state.' But when human beings live together with the voluntary consent of all concerned that is Anarchy.

"Anarchists believe in the best possible form of society; Anarchists believe in an orderly, industrious, peaceable form of society. Anarchists are confident that human beings under natural conditions will do what is right. Man is not naturally a wild beast. He does not need to be tamed. You do not need the iron bars of any kind of a cage to keep men from devouring one another.

"Anarchy teaches that man is capable of governing himself. He does not need a master. There is no necessity for one man obeying another man. Each man has all he can attend to if he regulates his own conduct. No man has any right to force his neighbors to do what he wants them to do. Let him attend to his own affairs.

"Anarchism does not believe in giving anyone the power to rule over others. The very desire to be a ruler, a king, or any kind of a boss, is a bad desire. The quickest way to spoil a man is to make a watchdog of him, or a peacock, to set him up over other men, to give him au-

thority over them. The power to rule, this appeal to force, this use of violence, is what makes 'the state' dangerous."

No man who attends exclusively to his own business is a dangerous man. The only purpose for the organization of individuals under the name of "the state" is to attend to other people's business.

You ask what is to be gained by killing a "liberal and beloved monarch and plunging an entire nation into mourning." The king of Italy liberal? Where did you get your idea of liberalism? Possibly from John Calvin, who was too liberal to be a Catholic but not liberal enough to prevent him from burning Servitus at the stake for disagreeing with him on religious dogmas. Beloved by whom? Not by an entire nation, by any means. You express sympathy for those who repeatedly tried to rid Russia and the world of a tyrant, and yet, according to Italians themselves, there is no country in the world more completely under the iron heel of government than Italy. The people there are taxed almost to starvation, and the reason the world knows no more about it is because the tyrants in power do not allow the people to complain. The killing of Humbert indicates the feeling of the masses, while those who had so much confidence in him were the leeches by whom he was surrounded.

The killing of Humbert proves him to have been a tyrant, for, notwithstanding your assertion, Anarchists do not kill for "the mere sake of killing." It is sickening to hear men talk about a king and "his people." "His people," indeed! Editors who cannot get the idea of ownership of man by man out of their heads would do well to leave the discussion of questions relating to personal liberty to those more advanced.

I think it will be admitted by both Anarchists and governmentals that "no ruler is safe." The reason for this is the fact that rulers have brought about conditions which make no individual safe. Anarchists deplore such a state of society, but they are not to be blamed for it. When you say that Anarchists are against law, order, peace and all organized society without right or reason, you make statements utterly regardless of facts. Anarchists are certainly opposed to law, that is, man-made laws, which do now and always have caused more disorder and cruelty than any other agency. How absurd to talk of law and order in the face of all history, which shows that disorder and cruelty are the legitimate fruits of law, while the little order and peace that humanity has enjoyed were born of freedom. Count up the millions slain in the name of law and tell me if you honestly think that Proudhon was wrong when he said: "Liberty is not the daughter, but the mother of order."

If Anarchists could have their way robbery, murder and war would be unknown, for noninvasion, peace and goodwill toward all are the basic principles of the anarchistic philosophy, but as long as tyrants exist it is too much to expect that they will always submit to authority and never strike a blow in self defense.

Perhaps the killing of Humbert will not help the cause of liberty, and perhaps it will. No one can tell us just how much good any particular act will do. When despots realize that it is a risky business to exploit the masses they may

conclude to work instead of rob. The taking off of Humbert may be a small crumb of comfort for the lovers of liberty and order, but every blow speeds the time when all shall be free.

Now let me ask, what good has come from the killing of thousands of Boers and Filipinos?

Anarchistic warfare is the most humane of any. The Anarchist gives his life to destroy a tyrant, while "the state" sacrifices thousands of lives to kill thousands on the other side, and the tyrant escapes. Governmentals are wont to charge Anarchists with "riotous intent" when they denounce those who rob them of the products of their honest toil. What ought to be said of an editor who declares that "the best place for an Anarchist is under six feet of earth" and the quicker he is put there the better? Isn't that inciting people to murder? In your eagerness to denounce Anarchism don't allow your prejudice to get the better of your sense of justice. Be temperate in all things. A closer acquaintance with Anarchists would do you good. Before digging a six-foot hole to put me into come and see how harmless I am, partake of one of my vegetarian dinners without money and without price, take a drink of my spring water and return to your sanctum a wiser and better-natured man.—J. A. Wilson, in the Newburyport (Mass.) News.

When the boiling alive of the Russian minister at Pekin, China, was recently reported it is said to have caused the czar to burst into tears. The murder of the German minister also caused great indignation among the "civilized" people of Germany, Great Britain and the United States. So great was the indignation of these people that the czar has forgotten that he recently banished 150 young students to a living death in Siberia for having Socialist literature in their possession. Emperor William mourns, but forgets the hundreds of editors and others whom he has imprisoned for "les majeste." Queen Victoria, the "Empress of India" (which is said to be the brightest star in her crown), has been shocked by the frightful death of the Russian and German ambassadors, but she has not yet ordered the tens of thousands of her wealthy pensioners to get off the backs of her starving millions of subjects in India, and her government still hires procuresses to secure native girls for the use of the queen's soldiers in India. Dictator McKinley, of "benevolent assimilation" infamy, feels very bad also over the reported boiling and killing occurrences, but he has forgotten that a few months ago a negro was murdered in his domain by an armed mob. He was chained to a tree and hacked with knives, his fingers and ears were torn off as bloody souvenirs, oil was poured over him and a bonfire built around him, and his murderers danced to the tune of his death shrieks. They were not Chinese, but so-called "civilized" Americans. Let us not join our rulers in shedding crocodile tears, but with Robert Burns pray: "Oh, wad some power the giftie gie us to see ourselves as ithers see us."—Citizen and Country, Toronto.

It is his glory as a man to resist all invasion, to deny whatever is false to him, but above all to be faithful to himself.—Victor E. Southworth.

## FARMER SMITH, RENT ER.

Farmer Smith was a good old soul, who was content to jog along in the good old way. He tilled and reaped and divided the product of his toil with the landlord, who occasionally visited him just to see how things "were progressing."

All his life he had been a renter, and he wondered sometimes why such was the case. The question had been troubling him for some time. He had been figuring on the question and discovered that during the past fifteen years he had paid the landlord nearly \$10,000—a sum sufficient to buy the farm several times over.

The landlord, accompanied by his agent, visited Smith, while the latter was at work.

The agent was a pleasant, agreeable looking fellow, and Farmer Smith decided to consult him on the subject. Calling the agent to one side, he presented the problem to him. "Why, my good man, there must always be renters!" exclaimed the agent. "Who else, pray, would till the soil for our friends the landlords? What would become of the 50,000 acres of fine Bates county land belonging to Lord Scully, and how would he derive his income if there were no renters? Suppose Mr. Smith, you should decide to quit renting, there are others, so you see you would simply be transferring your question to some one else without answering it."

Good Farmer Smith scratched his head in a perplexed way and "lowed that it wuz all right."

His doubts would have been aroused again probably if he had heard the remarks of the landlord and his agent a few moments later.

"It's amusing," laughed the agent, "to see the simple-minded farmer and his collaborators working from morn till night every day and at the end of the year 'dividing up' with us fellows. Ha ha."

"Sh—!" said the landlord, holding up a hand warningly, "see that you don't publicly express such sentiments. Should the farmers once get the idea into their heads that the land belongs to society, and that the product thereof belongs to the tiller, it will be all up with us fellows who live without work."

The agent humbly bowed to the will of his superior.

"The thing to do," continued the landlord, "is to keep his mind on other subjects. Have you any republican campaign documents to give him? That'll keep him on the right track."

"No," replied the agent, "but I have here a paper containing the democratic speech by Dave Hill."

"That will serve the purpose just as well," said the landlord.

And the good old farmer, after turning over to his visitors all his available cash, 12 fat shoats and the hay in the "back meadow," together with a lien on his corn crop, for all of which he received a receipt for his rent, was left to ponder over the great American puzzle—national politics.—Bates County (Mo.) Critic.

A Seattle paper says tramps are kept busy trying to avoid work. Capitalists seem to think a tramp needs work only, but the tramp wants something more, and until he can get the entire of his toil he will furnish scribbles and opportunity for illustrating the folly and the injustice of competition.—New Light.



## CHAINS.

BY JUNO.

## CHAPTER XI.

Rumor had not been idle, and when Rollin Carr received a note requesting him to meet the faculty of the college he was very sure of what the outcome would be. At the appointed time he met the officers of the college. A cold, dignified bow from each member of the faculty was all the greeting he received. The president called the meeting to order, a few minor items of business were transacted and then the president, calling one of the members to the chair, said:

"Gentlemen, it is my painful duty to call your attention to the fact that the fair fame of our college is assailed and that rumor has not been idle with the name of Professor Carr. We will be very glad indeed if Professor Carr can prove himself innocent and that these charges are false. Professor Carr will answer these questions? You may answer them now verbally or in writing, but we must have the answers before we leave."

Rollin Carr took the paper and read: "Did you travel for several days and nights in company with Miss Blake, a former teacher in the Younkers seminary? Did you register as R. C. Carr and wife? And did you occupy the same room with her at two different hotels?"

After reading the questions Rollin Carr said "I will answer these questions verbally?"

The president then said: "In order that all present may know just what the questions are I will read them aloud, and Professor Carr may answer them as they are read: 'Professor Carr, did you travel for several days and nights in company with Miss Blake, a former teacher in the Younkers seminary?'"

"I did."

"Did you register as R. C. Carr and wife?"

"I did." (Sensation.)

"And did you occupy the same room with her at two hotels?"

"I did." (More sensation.)

Almost gasping the aged president asked: "Openly and shamelessly, you plead guilty?"

"Mr. President, openly and shamelessly I say I did in answer to those questions. I do not plead guilty, for I do not consider it guilt."

"You do not consider it guilt to violate the laws of God and man!" exclaimed the president.

"I have violated no law of God, and no man has a right to make a law to rule my private affairs. I consider Miss Blake as my wife, and she considers me as her husband. We both wish to be free, to be independent. We cannot be either free or independent if we enter the marriage relation. We have discussed the subject thoroughly and both are agreed that the love relation is just as pure and sacred without the help of state or church. I do not try to defend myself, for I need no defense."

Rollin Carr had spoken in a calm, quiet tone, but when the president said, "Young man, you have entered into an arrangement very pleasant for yourself, and I presume you have seen to it that you evade all the responsibilities of un-

pleasant consequences," then Rollin Carr showed his metal:

"Mr. President, I want you to understand that I am not one of those men who trifle with a woman's affections; nor am I like so many who are in the churches, as well as out, who use their religion as a cloak for their passions. Any man who would win a woman's love and then during the most trying time in her life desert her, there is no punishment too severe for him. If I have to promise some other man that I will love and cherish a woman before that love is worth anything than I want to find a different set of men than I have met heretofore. Such a promise does not make love endure, nor does it make life any happier. I need not call to your attention the many unhappy marriages among your acquaintances to prove my statement true, nor need I tell you of the horrors of the divorce court, without which those who are bound together by church and state cannot be separated. Gentlemen, I have only touched upon the question today and cannot do justice to it. There are many different phases, but it can all be summed up in the one word FREEDOM."

He said no more but calmly awaited the sentence. One after another the members of the faculty arose and denounced his actions. They did not enter into the guilt, or the right he might have had to do as he did, but particular stress was laid on the fact that the reputation of the college had been injured, and would be further injured, because IT HAD BEEN FOUND OUT.

"You made no effort to cover your tracks and even registered your own name," one of the members said.

"I am no sneak, nor am I a coward," was Rollin Carr's reply.

A little further debate, a few remarks, and Professor Carr was asked for his resignation, which was promptly handed in, and thus the connection was severed between the college and Professor Carr.

He wrote to Jennie, telling her of the consequences. "I do not know just what I will do now, but will be with you in a few days and then we will talk matters over."

In reply, Jennie wrote:

"Pack all your belongings and ship them here. I have a plan that I think will please you and if it does I shall need your help to carry it out. It is needless to say that I am not surprised at the outcome, and of course you know I will be glad to see you."

When Rollin Carr came to Delville he brought his books, papers and geological specimens. "All my worldly wealth except a little cash," he said to Jennie.

After supper they held a consultation in which Mrs. Blake, Jennie, Rollin and Ida took part. Jennie told them of the farm so near the city, where they could have a beautiful home, of the independent life and freedom from gossip, and then said:

"I want to go there to live; it is a large house; there is room so we can each have our own room and not intrude on others. Then there is a large room that is just the thing for a family sitting room, where we can all gather together when we wish to visit. I tell you, friends, I believe love and friendship both are often killed for want of privacy. Everyone should have a place of his or her own, where no one will ever enter without an invitation; a room where

each one can show their own taste, their own individuality; a room which partakes so extensively of the characteristics of the owner that you know who is the occupant as soon as you enter it. There, I have made my speech, but, like a woman's letter, I will have to add a P. S. We can raise fruit and flowers for the market; and those lovely pastures for cows! Of course, I say nothing of the possibilities of chickens, ducks and geese."

"The picture is a charming one," Rollin said, after they had laughed at Jennie's enthusiasm, "and I do not see why it cannot be carried out. Of course, we will have to hire some experienced person for awhile, as all we have is a book knowledge, and that does not equal practical knowledge in such things as these."

"I had a letter from the tenant last week and he wants to rent again, but I have waited to hear what you would say regarding it."

"I think we had better go, but what will we do with this place?" asked Mrs. Blake.

"Sell it if we can; if not rent it," answered Jennie.

Ida had said nothing, and Jennie said: "What do you think, Ida, dear?"

"I think it would be very nice, indeed, for you."

"For you, too, are you not going?"

"Did you include me?"

"Include you? Why, my dear child, do you think we would could get along without you and that boy?"

"Oh, I will be glad to go if you think it best?"

"Then it is all decided; when shall we go?"

"As soon as we can get away."

So the next morning a letter was sent to the tenant telling him of their decision, and asking him to remain as superintendent and to get the house in readiness for them. The cottage had a sign "For Sale" tacked on it, and soon all the neighbors and friends came in to see where they were going and why they were going and when they were going and everything else that could be found out. They all received the same answer:

"We are going out west to live on the farm that uncle left to mother; we think we will like it better there than here, and are going as soon as we can make the arrangements. No, we do not expect to farm, but will hire a man who understands it, and will grow fruit and raise chickens. Yes, it is near a market. Yes, Ida is going with us if her father gives his consent, and I think he will."

"Another queer freak of Jennie Blake, wonder what she will do next?" the neighbors said.

Sam Carrol bought the cottage. "Thought it would be a good investment as it could easily be rented." As he was to pay part down and the rest in a year's time Jennie gave him her address.

Ida wrote to her father regarding the plan and he came to see her.

"I do not like to have you and Andrew go so far away, but it is really the best thing you can do. I have tried again to get your mother to look at the matter differently, but nothing will change her. She is unhappy; I am lonesome, and long for you and the boy, but I see no way of having you with me, and so I say no more. I want to get Andrew's picture

before you go; it will be a comfort to me."

Before Mr. Crawford left for his home he had a picture of Ida with the baby in her arms and one of the baby alone.

Mr. Crawford had never spoken of the boy's father, but when he looked at the picture he said: "Ida, Andrew looks very much like James Bryington."

"Yes, father, the brown eyes and brown curly hair are very like James' and I think the baby's mouth is like his also."

There was a note of sorrow in Ida's voice that touched Mr. Crawford's heart.

"My dear daughter, I hope that life will yet hold a great deal of happiness for you. It is hard for us all. It seems to me sometimes that there is more shadow than sunshine in this world, and I feel that death should not end all, but that it should be but the open door to a better, happier existence. I have made ample provision for Andrew, and you shall not want."

"I thank you, father, but I am going to be independent. I have a good education, and will put it to some use. I know I can earn my own living, as for Andrew he will thank you himself when he is older. Father, dear, please do not worry about me. I am not so very unhappy, and though I often long to see mama I will not let that worry me. Some time she will send for me, then I will go."

Farewells were spoken, and the Blakes, with Ida and Rollin, started for their new home, which they reached without accident or any unusual event.

(To be continued.)

## IDOLS AND IDEALS.

Nearly all tribes and nations have gods, more or less good or grotesque, to whom they do homage more or less absurd; and these gods always correspond to the character of the people who produce them; for it is quite true, as the infidels say, that the people manufacture their own gods. Primitive people make material images or figures of their gods. Such people are called idolaters and their gods are called idols. These idols are usually the private property of the parties who possess them and are bought and sold like other property.

More advanced people make mental images of these gods. These are not called idols. They are ideals and are usually very vague and indefinite. The worshippers can give no definition nor description of the thing they worship, and in this respect lack the positiveness of the idolaters who can at least demonstrate the existence and inutility of their gods by their visible appearance in evidence.

Ideals as well as idols are private property. My god is my own, just as much as my shirt is. Hence I cannot fail to feel a certain quality of disesteem for Anarchists or infidels or any other kind of people who interfere with other people's gods or god ideas or ideals. They are interfering with private property. They are aggressors on individual rights and invaders of the individual domain. Anarchists, especially, should refrain from doing this as it is contrary to their announced principles. Why should those who clamor so loudly for individual liberty deny to any other



individuals the liberty to worship their own gods or goddesses according to the dictates of their own consciousness? For my own part I have always felt a more worshipful disposition toward the goddesses than toward the gods as a general rule. Thus Venus and Minerva and Vesta, the graces, Muses, Nymphs and Niads had many amiable qualities, and I would defend them stoutly against infidels or vandals. But Jupiter, Mars and Vulcan and the Satyrs were brutes that only deserve to be embalmed as specimens of ugliness.

But, seriously, I feel that those infidels who have undertaken the task of abolishing God have mistaken their vocation. They may be sincere, but they are much misguided. If it is true, as they claim, that there is no God, are they not egregious fools for fighting a myth—a thing that has no existence? If, as they also claim, God is only a creation of the imagination—an ideal or idea—would it not be the best plan to go to creating some loveable and beautiful ideals as the best means of displacing and destroying the brutal and unlovely conceptions that now obsess the religious mind. Men always create their gods after their own mental image. The fact that the gods who govern the world at present are gods of war and cruelty, greed, selfishness and brutality, is due to the fact that the worshipers have created a monstrous image of their own darkened and degraded minds. The god that the Christian world worships is the devil of greed and gold. The Christians no more worship Jesus than the Jews did. The cast-off remnant of the Jews rule the world today through the worship of gold.

J. L. JONES.

#### FROM OUR PATERSON COMRADES.

The wild and absurd stories in the daily press concerning the Paterson Anarchists are fully refuted in the current issue of the *Question Sociale*, the paper representing our Italian comrades in that city. The silly narrative about the man who was chosen by lot to kill Humbert, and who backed out and instead killed his foreman and himself, is completely exploded. The man was not an Anarchist, and killed his foreman on account of private grievances. The pretended letter found on his body had no existence, outside of the imagination of the daily press.

The public prosecutor, the chief of police, and the mayor of Paterson, after thorough investigation, declare that there is no trace of any Anarchist plot; that the Anarchists of the city are not criminals; and that there is no ground for proceeding against them, or for interfering with their meetings. The chief of police, with the approval of the mayor, says: "In fact, it is no crime to be an Anarchist; and there is no law which prohibits Anarchists from assembling together." Yet the press continue their cheap slanders; and the burly blue-coated brutes of Chicago arrest men and women for the bare intention of holding a meeting, and seize and club a man for merely crying "shame" on witnessing police brutality toward a woman.

Here are the resolutions adopted by our Paterson comrades, at the large and orderly meeting:

1. We, who are assembled, declare that the deed committed by Bresci is a

fatal result of present social conditions; and that therefore it is necessary to destroy that state of things, in order to establish another, in which violent deeds shall no more be possible.

2. We declare absurd the supposition that a plot has been formed in this city, and protest energetically against the attempt to make the Italian colony in Paterson responsible for Bresci's deed.

3. We pity the press, American as well as Italian, which is obliged to have recourse to the fabrication of sensational stories in order to make a living.—Free Society.

#### ASSOCIATION NOTES.

Alice Stocker, of Tacoma, visited the family of J. W. Adams last week.

Mrs. Darragh and daughter, of Tacoma, were the guests of the Hubers last week.

Alice O. Kelley, who taught our school last term, will teach at Olympia the coming term.

Mrs. George R. Moore, of Burley, was with us for a few days. This is a pleasant season for visiting, and we are especially glad to entertain our neighboring cooperators.

The launch is again in use after three weeks idleness. In a trip from Seattle one night one of the blades of the propeller wheel was broken off by hitting a log. A new blade is now on and the launch is in running order once more.

W. P. Borland, of Burley, spent a few days with us last week. As he got on the boat to return home J. F. Lenger and wife, of Burley, got off and stayed a couple of days with us. Glad you came, friends! Hope you'll come again.

The new park is gradually being made ready for use. An inclined walk from the water has been made so that we can land from boats. Several tables and seats are now finished. Now we must have a new hall for our public gatherings. We'll have it as soon as the rush of work is over.

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 83 people here—23 men, 19 women and 41 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so.

#### RECEIPTS.

Labadie \$1, Snellenberg 50c, Cairns 50c, McPhetridge 50c, Gault 50c, Lenger 50c, Bryan 25c, Windsor 5c.

#### HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every day except Tuesday and Sunday at 2:30 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

The Educational Club (Boston) meets every Sunday at 2 p. m. at 45 Eliot street. Free discussion.

#### AGENTS FOR DISCONTENT.

San Francisco—L. Nylan, 700 Sunny-side ave.

Honolulu—A. Klemencic, Alakea st.

#### OUR WORSHIP OF

#### PRIMITIVE SOCIAL GUESSES

BY EDWIN C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

#### CONTENTS:

Love and the Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a criticism; When Men and Women Are and When They Are Not Varietists; The New Woman: what is she? what will she be? The State Hiding Behind Its Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attractions and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage.

Appendix: Anthropology and Monogamy; Love and Trust versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life."

Price, 15 cents. For sale by DISCONTENT.

#### THE NEW HEDONISM.

BY GRANT ALLEN.

Grant Allen needs no introduction to reading, thinking men and women. Man of science, a writer of charming expository and imaginative prose, he was, perhaps, at his best when bravely leading on, as in this brilliant brochure, in the fight against degrading religious and moral superstitions and time-sacred wrongs. No brief description can tell you what this splendid little work embraces, no short excerpts can satisfy you. Price 5 cents.

FOR SALE BY DISCONTENT.

**MY CENTURY PLANT**—By Lois Waisbrooker—So called because so much in advance of the time that only thinkers will appreciate. Written under the influence of an adept of old Atlantis. Shows the law of regeneration, of materialization, the root of church power, and how to free the earth of sex disease. A remarkable book. Price \$1. For sale by Lois Waisbrooker, 1501 1-2 Market st., San Francisco, Calif.

**FREE SOCIETY**, an advocate of Anarchist Communism. 50 cents a year. 236 Clinton Park, San Francisco, Calif.

**SEND 10 CENTS** for specimens of 10 liberal papers and 10 tracts, circulars and sample of stocking yarn, or 3 cents for a copy of "Little Freethinker." Elmina Drake Slenker, Snowville, Va.

#### THE ELIXIR OF LIFE

is not in magic potions, "specifics" or electric clap-trap, but only in WISDOM—THE SCIENCE OF HEALTH. Wise men study nature, shun disease learn to maintain vigor and regain it by reading the most complete book of Medical, Social, Sexual Science, by an eminent physician of 35 years experience. The "old, original, standard" work, endorsed by all, imitated by many, equalled by none. Inspired by wish to aid humanity, it has providentially saved thousands. Its essays on marriage, parentage, adaptation, marital failures, etc., are of inestimable value to all now married or who ever expect to be. The last edition has 1,000 pages, 3 colored charts of vital organs, 200 wood cuts, 21 chromos showing origin of life—development of man. APPENDIX has over 200 Recipes.

Only \$1.50 by Mail; Circulars Free. MURRAY HILL BOOK CO., 129 E. 28th St., N. Y. LIBERAL DISCOUNTS TO AGENTS. The new edition with its brilliant illustrations and practical prescriptions SELLS AT SIGHT; there is nothing to compete with it in quantity, quality and price. An agent ordering 100 writes: "I have taken 78 orders in 7 days. PLAIN HOME TALK stands at the head."

#### A PHYSICIAN IN THE HOUSE!

A NEW FAMILY MEDICAL WORK.

BY DR. J. H. GREER.

This book is up to date in every particular. It will save you HUNDREDS OF DOLLARS in doctor's bills. It tells you how to CURE YOURSELF by simple and harmless HOME remedies. It recommends NO POISONOUS OR DANGEROUS DRUGS. It teaches simple COMMON SENSE METHODS in accordance with Nature's laws. It does NOT indorse DANGEROUS EXPERIMENTS with the surgeon's KNIFE. It teaches how to save HEALTH and LIFE by safe methods. It is entirely free from TECHNICAL RUBBISH. It teaches PREVENTION—that it is better to know how to LIVE and AVOID DISEASE than to take any medicine as a cure. It teaches how typhoid and other fevers can be both PREVENTED and CURED. It gives the best known treatment for LA GRIPPE, DIPHTHERIA, CATARRH, CONSUMPTION, APPENDICITIS, and every other disease. It is the best medical book for the home yet produced. It is not an ADVERTISEMENT and has NO MEDICINE to sell. It tells you how to live that you may PROLONG LIFE. It opposes medical fads of all kinds and makes uncompromising WAR ON VACCINATION and the use of ANTITOXINE. It has hundreds of excellent recipes for the cure of various diseases. It has 16 COLORED PLATES, showing different parts of the human body. The chapter on PAINLESS MIDWIFERY is worth its weight in gold to women. It has a large number of valuable illustrations. The "CARE OF CHILDREN" is something every mother ought to read. It teaches the value of AIR, SUNSHINE and WATER as medicines. It contains valuable INFORMATION for the MARRIED. It advises people with regard to marriage—tells who should and who should not marry. Those CONTEMPLATING MARRIAGE should get this book at once. This book has 800 pages, is neatly bound in cloth and will be sent to any address for \$2.75.

#### ORDER OF DISCONTENT.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.  
Second: Wife or husband.  
Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

#### CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of The Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.